Volume XII Chicago, Ill., May, 1935 Number 2

The Liberalist

"But there be others, happier few,
The vagabondish sons of God,
Who know the by-ways and the flowers
And care not how the world may plod.

They idle down the traffic lands,
And loiter through the woods with spring,
To them the glory of the earth
Is but to hear a bluebird sing."

Bliss Carman.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XII Chicago, Ill., May, 1935 Number 2

MEDITATION

"Infinite and divine Life, as we lift our voices and elevate our hearts into the sanctities of Thy divine presence, we would, with one accord, desire that all of the contributions which we make and which we are endeavoring to express may not be just those of words and lips, we would, somehow, find the way by which we can translate into action these dreams and ideals which dominate our lives. We would not merely be satisfied to have the beauty of a morning service like this and then to find no way in which these ideals and purposes can be made articulate in human life. And so it is because we find the need of strength and sustenance and encouragement that we pause out of the activities of all the week long and quietly and reverently make way for the influx of Thy divine beauty and for the power of Thy perfect love. That is what we would do this day, and we would send that to every heart everywhere. We can envisage now people listening to these words as they roll along in their cars down the highways and we are glad for the opportunity which they have of enjoying them, and we are glad for the trees into which the exquisite grandeur of the Spring is living again. We are glad for the life and activity being manifested along the countryside. We are glad for the return of the birds and their music, for the gambol and play of young life. Glad for it all, and wherever these words go today may every human heart be glad, and if they are going to some who cannot be glad, whose lives have been gnawed by a great grief and whose hearts are aching, and particularly would we ask Thy sustaining presence and great comfort on the part of that household that just before we came into our service this morning have seen the companion pass out of life. These things that crowd in upon us as the days come and go, O, may they teach us the deeper realities of life and help us as we face the problems and the anxieties and cares to do so with a fortification of Thy love and the companionship of Thy heart.

And so, with healing on its wings, may love leap every barrier of earth this day and everyone who is listening receive that which will help them.

We could not close our morning remembrances without thinking of all who are ill, all who are shut-ins, all who are in institutions, all who are finding life hard, help them to know that even though the highway of suffering is down the long, long road of defeatism, at the end of every road and at the turn of every trail there will be fresh glimpses of God and Love and Life, and those glimpses will be sustenance and power.

And so may that be our prayer as we include all the nations of the world. God bless our country, the President of the United States, the Governor of this State, and all others in authority, that those who have the responsibility of the destinies of men may meet that responsibility beautifully and well, until our great people and our great nation shall finally find its way out into the higher territories of life where good will and opportunity and understanding will cement our people together. May the quiet beauty of these prayer-thoughts work the miracle and the answer."

"ARE TIMES GETTING BETTER OR WORSE?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, April 28th, 1935

"One of the questions which I am constantly hearing, and I am sure that every individual in this audience is hearing as well as we meet each other about the various businesses of life, sooner or later someone is sure to say: 'Well, what do you think about conditions? Are things getting better or worse? What do you think about the future?' Or 'Do you think that 4,880 millions of dollars will determine a final and ultimate prosperity for the people of the United States?' Of course, the interesting aspect about all these problems as regards our people is that almost for the first time in the history of this Republic every person is assuming an interest in questions of economic character and of governmental philosophy. We are all of us, rapidly becoming amateur economists, and we are, all of us, rapidly becoming philosophers of a type and character that is unprecedented in all of our past, all of which I am heartily in favor of, all of which I very fundamentally recognize as an omen of what I think is splendidly and triumphantly good. For the individual to take and actively participate and manifest a vital interest in the external affairs that constitute the environment in which that person is compelled to live is to me a hopeful sign and indicative of a gradual normal evolution that is of tremendous value and import.

And, so this morning, I want to see if I cannot bring for your further consideration and gratification some reactions which I personally feel to this problem and question and see if we can keep our sense of perspective and our standards of values sufficiently in the forerank of our opinion that our opinion shall not be based upon cheap, shoddy or shallow thinking or upon the prejudices that we might have either politically or socially, but rather be determined upon the basis of fact and the reality of fact and see if we cannot think of the future as to whether times are getting better or worse in terms of ideas which will be of value and will be of signficance.

I happen to believe, and I think I can substantiate and validate that belief against any opposition at all, I happen to believe in a principle of progress. It is a thesis of my life that humanity is going onward and upward. I have never accepted, and I cannot accept now, any sort of philosophy that will finally and ultimately lead humanity into a blind alley or a hopeless abyss. I recognize that the infinite creative quality of life and the creative and re-creative capacity of life is of such a magnitude and of such a power that it is inconceivable to me to think that it was not about something, that it did not have purpose, that in it is no direction. I do not enter into any pedantic or authentic hopes of recovery, that I just depend upon intuition that I think is reflected by the very nature of the problem itself. What a vast expenditure of waste all of this whole cosmic thing is if there is no objective implied in the nature of the case, if there is not a destiny for humanity that is commensurate with intellect and ability and leadership! Does it not strike you that the whole thing is just a colossal fraud? Does it not strike us as being a uselessness that cannot possibly be exhausted by the adjectives that anyone could possibly use? Is that not true? I believe all human life is about something. I believe civilization is about something. I believe that every life has purpose. I do not believe that any individual that has been

dignified by life is merely an accident, I believe that every solitary individual has an objectivity to life and the success of that individual is to be found when it discovers what that objectivity is and then press forward to the realization of it. I accept that as a philosophy of life therefore, to me, there can be no permanent smash-up or final disaster for civilization! There never has been. Every solitary disaster that has overtaken the nations of the world in the past history of mankind, no matter how complete it was, no matter how long it persisted, no matter what its character was, every solitary disaster that has ever fallen upon the human race, every one, there are no exceptions, somewhere within it there was a survival value that never was quite completely eliminated or destroyed. In other words, the torch of progress has never gone out. There have been great darkened areas in the life of the race, there have been great collapses of empires and nations, there have been all these things which have happened to civilization, but no circumstance and no condition of history has ever quite eliminated or put out the torch. And so I look at every problem of where we are going today, intellectually, spiritually, educationally, financially, economically and industrially, in every single problem that I look at today in terms of that law, I look at it with a fortification that there will be no permanent disaster and there can be no ultimate defeat!

I know what is your primary interest this morning, and of course I have no right, none whatever, to bring you here or to encourage anyone to listen, on the basis of any false pretense. I have announced the subject: 'Are Times Getting Better or Worse?' and I know what it predicates and I know that your primary interest is in the economic aspect of the problem and I shall touch that, I must, because our lives are such a complete fabric and unified by all of the variety of aspects involved that it cannot be eliminated, but I think before I am through you will see what really is my thesis in what I have in the background of my idea this morning.

Now, are times getting better or worse in a physical sense, an economic sense, an industrial sense? My friends, they are. They are, and the difficulty of city people to realize it is because city people will be the last affected. City people were the last to be affected when depression came for we are not contributing to the basic idea of wealth, but where there is a contribution to the basic idea of wealth there you will find a different situation existing. In spite of all the mistakes that have been made, and there have been many, in spite of all the theories that have been proposed, and most of them are not only unworkable but almost impossible of comprehension, in spite of all that has been done during these past 2, 4, 6, 7, or 8 years of the life of our people, this thing is happening, and this thing is basic, and in spite of the demagogues of all sorts, in spite of the panaceas that could not even remotely be associated with reality, in spite of all the plans, theories and systems, in spite of our own individual experience, and my own individual experience, I am not speaking out of that, in spite of all that you who have heard me through the years, and particularly these past few years, have remembered that I have always held that the source of wealth is only in two things, earth and labor. Earth and labor, natural resources, agriculture and labor. No one else creates any wealth. We are the recipients of it. We handle it, we transfer it, we own it, but we do not create it. I am speaking basically now, and when two things happen to agriculture, first, the most dependable credit possible in the world of finance was the credit upon land, and when that was destroyed a

real elemental defect that no clever plan could ever overcome was introduced into the problem. The second was when the producer, at the expense of all the others who took profit out of the thing he produced, found that his own profit was at such a minimum that he could not maintain his own financial integrity. When those two things happened to agriculture our depression became a reality. It was not a whim of stock markets or bond markets, our depression then became a reality, a **reality,** and those of us who hold to this attitude, and I think it is absolutely unimpeachable as to its logic and reason—and have been waiting for an evidence that the tragic condition in the field of agriculture would be treated fundamentally knowing that when that condition is treated fundamentally, all the rest will follow, and many of the plans and theories and ideas that now are in such a vogue would naturally be eliminated by the recovery of agriculture in the United States of America.

Now then, there were so many aspects of that problem. The tariff situation, what it is today? Right now, foreign foods are being shipped into the United States of America to compete with home-grown foods, a diabolical condition that never ought to exist but one which does exist because of a certain understanding in the tariff practice. These are problems which must be worked out. I say to you, and I say it in answer to this specific attitude of the problem, that we are, in America, definitely, and I speak it almost dogmatically for the first time since the depression settled down upon us, that we are definitely on the way out, and that if you are not developing a changed psychology due to your own individual experience related to the depression, your judgment and mine in that area is not authentic. I never worked harder in my life than I have worked this winter and never had less money. As for myself the cost of living is constantly going up and my own salary has been constantly decreased. My own income has been constantly jeopardized, and if I were to speak superficially or in the heat of my own experience I would very definitely say: 'Why, of course, times are not getting any better, the situation is all wrong!' Ladies and gentlemen, O reiterate, I want you to see that in this matter of recovery we will be the very last to respond. We of the city, we of the professions, doctors, lawyers, ministers, engineers, scientists, we will be the very last to experience anything that could remotely be interpreted as a complete recovery.

Here is what I am trying to make you see, and here is what every city person should see,—I am not speaking about plans, I am not speaking about spending 4 billion dollars, I am not speaking about Dr. Townsend, I am not speaking of the offerings of Huey Long, I am not speaking about the promises of Father Coughlin, I am not entering into that aspect in this discussion at all. I am going still further back, way back to observe this which is happening and which is basic and which is the surest evidence of a complete and fundamental rebound, logically and normally, not under the pressure of any outside organization at all, and that is the stirring all over America the better feeling all over the agricultural side and the fact that those who produce to-day the necessities of the body, not the luxuries, I am not even discussing the automobile industry, I am not telling you even to look at the pick-up in the sale of motor cars, I am not asking you to look at the highways of America filled to overflowing with motor cars, or that right now in one state alone, the State of Iowa, every man, woman and child in the State of Iowa could be riding in an Iowa owned automobile at the same time, and that there is one car for every seven people now, and

the thing that is undergoing and happening in the background of all this, I am not even going to introduce that, what I am saying is that those who produce the **necessities** demanded for the **sustenance of the life of the people** are being paid more for that produce with a decrease of credit hazard than ever before in the past ten years, and that will ultimately work itself through into every other area of human life. Now you wait and see. I know that it is foolish for any man to venture a prophecy, and I know that in the past years I have made them and have had to take some of them back, I know that it is very dangerous, but I am going to make a prophecy. I realize I am making it on the air and to a congregation here assembled in the church, but I make this prophecy, that when the fall market of America is accomplished and when the farmer who is producing, as no other factor of our own economic order is a producer, when he comes to the end of this fall, in spite of dust storms, in spite of drouth, in spite of limitations, in spite of all these things, the American farmer will have the best winter this winter which the American farmer has had in ten winters, which means that the following winter the American city man and the American city woman will begin to reap the benefits of a sane economic order applied to the principle of production. I want you to remember that statement. I know that a congregation like this is packed full of theorists, I know that it contains all kinds of isms. I thought the last plan had all been settled, and yesterday I received another manuscript of 824 closely typed pages and the gentleman said: 'After the failure of all these plans, here at last, Doctor Bradley, is the final plan, this will settle the whole business, it is all over.'

My friends, there is only this background and so much for the actual physical thing. There is going to be no smashup. America is not going communistic. I stopped yesterday afternoon by the side of one of the assembling plants of Mr. Ford, and looking out of the car window I beheld acres and acres of automobiles and I said to our friend: 'Well, who on earth owns all those cars?' My friend said to me: 'The workman.' I looked at those automobiles, hundreds of them, owned by the people, the downtrodden, despised workers of America, and I thought that in all Russia there is not a privately owned automobile, not one, by a worker. The government owns every car in Russia, no Russian owns his own car, and I looked at those automobiles packing that yard and I said: 'Don't worry, Americans, don't worry, Americans!' Now, that may not be very profound economics, but, ladies and gentlemen, it is very sensible psychology. Then when I got over on the other side of the plant there were acres and acres of more cars, and I said: 'Who owns those cars?' They said, 'Those are the cars that the fellows who own the cars on the other side of the fence have made for the people, who have no cars, to buy.' So I said to myself, 'Well, I am talking in the morning on the subject 'Are times getting better or worse?' and ladies and gentlemen, against every individual argument, against our own individual experience, against our own poverty, our own disillusionment, our own horror, against the agony of all this, I never, never, since that black Friday of 1929, believed more profoundly in the fact that we of America are going to whip this thing, we are going to whip it! We have too much potentiality, we have too much fine leadership, we have got too much good earth, we have got too many people who are ready and willing to work, we have got too much of these things to let this country smashup! **IT IS NOT GOING TO SMASHUP!** In spite of the calamity howlers and in spite of all the pseudo voices that are creat-

ing an agitation, all will be whipped by recovery, for when people have jobs and people are back at work and farmers are happy and we have stabilized and equalized and prevented again the exploitation of our people, when there shall once more come an honest day's work,—and I said an **HONEST DAY'S WORK** —for an honest day's pay, then those who live from the weakness and sorrow and poverty of humanity will have to find another issue for theirs will be gone, for they cannot thrive except on suffering and distress, and America was made for something better than that, something fine.

Now when I look at what I believe is a positive wedge, that is the beginning of actual recovery, it is not in the old sense. Don't think for one moment that 1929 is coming back. Don't you ever think for one moment that the rich are going to be able to do what they did in the concentration of wealth prior to 1929. That time is gone, that is over, it is going to be a new kind of recovery, a new kind of relationship, but it will be real. Look at the tragedies today implied by what I mean in this matter of money. I am not going to talk to you about gold and silver. First, because there are not many people who know very much about it, and I don't presume to be in a position of authority, but I know this ethically. Whether it is one ratio or another, whether it is gold, silver, lead or platinum, whatever it is that we designate and symbolize as money, the ethics of that are the important things rather than the actual valuation itself. So I don't get excited much about this money business. It does not matter much to me whether the dollar is worth 58 cents or 28 cents as long as I haven't got the dollar, that is the important question and problem. And so, the ethics back of it is the thing that I am looking at on a broad view.

Let me suggest this. I think it is one of the most unfair things. Look at the people who were finally able to get a little home, or an apartment building, which would mean home to most of us, these people by saving, hard work, frugality, were able to build up an equity in a building that had a bond issue on it that was placed upon it 2, 5, 10 or 15 years ago. These bonds were sold. Now this thing that we have been through happened and there has been quite a deflation of the bond. The owner lost his little security but the bondholders stand in the background determined by every legal process possible to satisfy their ownership of a bond on the basis of 100c on the dollar. The one who has the security is penalized until he lost his security to the interest of bondholders who exhausted every legal program in order to cash bonds at 100%. My position has always been that bonds should take the same deflation that security owners had to take and that you cannot pay 1929 debts with 1935 dollars, and every one who owned a $100 bond should be compelled to take on that bond the same decline that the security owner has had to take, the man who worked hard to get the building himself. I cannot understand why, as a matter of legality there has not been legal enactments to that effect. Instead of that, bondholders have made the fatal mistake of putting buildings into receiverships, organized bondholders' committees, and then fight among themselves and criticize everybody else. When I think of the matter I believe that it ought to have been a judicial matter for a Court to call in the bond issue of a certain building and compel the owners of the bonds to take the same ratio of deflation that the security owner had to take. I know that those of you who have bonds will not like it, but when you look at it from the point of view of the ethics of the matter, I am sure you will find it quite fair.

Let us ask ourselves finally the question, if we do get over this

situation, if prosperity does return to us and if what I have intimated by the way of prophecy will ultmately come to pass in the working out of the destiny of our people, then what? Underneath it all, behind every single principle of recovery, behind every philosophy and plan that it is possible for us to conceive, there is a life to live and the question is whether that life is going to be a life of means, the means by which I live, the amount of money I can get, the clothes and food that I can acquire, or whether my life is going to be gauged in terms of what I can contribute to other human life? The old problem of ethics will remain. The old problem of life and its values will remain and remain permanently with us. That's the thing that I am looking at. I know we have learned something. If we have not, we are to be pitied. I know we have a keener perception of what sorrow and tragedy and suffering means, and if that has not done anything to us, it is tragic. People look out upon this present condition of society and say: 'O, Doctor Bradley, how can you say that things are getting better, look at the morals of this generation!' Well, look at the morals of this generation. I say to you, and I say it without fear, that the young people of this generation are more alert and more acute to conditions than young people of my generation were, much more acute, and I say that many of us that are mature who are still in the psychology of the immediate postwar period better be aroused, for the young people of the nation,—and you hear a great deal of agitation about radicalism in colleges and universities—when I look at the young people of today my quandary is not that they are radical, not at all, my quandary is that they are not more radical than they are! I am surprised at the conservatism of youth that's my surprise. I am surprised that they are not more radical. A few days ago we had a demonstration in some of our colleges, schools and universities against war, and there was a great ado about it and a lot of excitement and publicity. I ask you quietly and quite simply, divorced from all the excitement and furor of it, do you know anybody that has a better right to protest against war than young people? I don't. I don't know anybody that has a better right. It is all right for some of you men in the 50's, 60's and 70's to be shocked by the attitude of young men, but you know right well that the next war will not get you, and there are a lot of old people that are very much excited about young people and war. They know that they are out, and anyone can be a patriot when it is not dangerous, but it is being a patriot when it is dangerous that makes some difference, and I don't know anybody in the world that has a better right and a bigger right to protest against war than the people who are going to be killed in it. And so I look at these things almost as amusing. When it comes to the matter of morals, some of you middle aged men and women that are hanging on and trying to be ultra modern are the most foolish about morals that I have seen in the past nine years. You simply outfool all the youngsters that I know, and you are worried about the morals of the young people. I hear people talking about it all the time and they say: 'O, Dr. Bradley, they are getting worse! They are getting worse! They are getting worse!' I am not worried about that at all, not at all. I have seen too much verification of it. It is these people that have got vinegar in their blood and acid in their hearts, and 90% of it is sour grapes. They are so excited about young people. I am glad that our young people are protesting, I am glad they are waking up, as the young pepole of this generation are. I am glad they are studying economics, I am glad they are interested in the

problems of government. I am glad that they are looking at preachers and churches and saying: 'How are you going to prove it?' I did not dare say that when I was a boy. I sat in a little white church and listened to the preacher and swallowed the whole business, bait, hook, line and sinker. Our young people meet me at the base of the stairs leading from the vestryroom and they look me in the eye and say: 'I did not agree with you at all this morning.' That is hopeful.

We are going to get out of our trouble, we are basic again, we are rid of the superficial and the surface, we are getting down to brass tacks.

You say you are worried about the morals of young people? A young lady a senior in a university not more than ten miles from here—came to me and said: 'Doctor Bradley, there is something I am going to ask you to do for me.' I told her I would gladly do anything to help her. She said: 'I want you to speak to mother.' I said: 'You come to me and want me to speak to your mother?' She said: 'Yes. You know we are a little tired of all this cocktail business and burning ourselves up. We are getting a little tired of it and our set, our group, have discovered that life is about something and we have made up our minds, and our group has all taken an oath and we have stopped smoking, drinking, and we are not going to waste so much time at bridge and society. We have some projects that we are working on.' I said: 'That is perfectly splendid,' but, I said 'where does your mother come in?' Then she said: 'It is pretty hard, after we come home from the university with all these ideals and standards to have cocktails and cigarettes forced upon us at mother's bridge party and we wish you would find it possible to have mother and her friends stop offering us cocktails and cigarettes.' You smile, it means something, but I have got something still more significant for you, and with it I shall close.

Why am I optimistic, hopeful? Why I do not see disaster? Because America has the finest lot of young people at this hour that we have ever had. You may not see them on the city streets and in the taverns, but I can take you where they are, I can show them to you in Chicago. I can show them to you anywhere. The young people are not going to let this civilization collapse. They are basic and they are fundamental and if we could get the same co-operation on the part of some of the middle-aged who are worried we would be getting out of it faster than we are.

But here is one of the greatest incidents which has happened in my ministry lately. In all the years nothing ever happened to me that did just quite what this did, and I hope the mother is listening I don't know, she may be here, I know the family, but it was an most awful thing, and gives you an idea why my confidence is being restored and once we are on the way we are on the march. If we take the cynicism and the despair out of our minds and look at the great potentiality back of us, do you think we would permit this self-destruction? No, of course we would not. We are men, we are women, we are young people with a vision and a purpose. We will get out. You are right, we will get out, and when a young lad came to me recently after the service I looked at him in the line and I knew there was something the matter, a great inner conflict, great disturbance, he was trembling when he came to me and said: 'Doctor Bradley, may I see you for a moment?' And I said: 'Must you?' 'Yes,' he said. His eyes filled with tears and I said to him: 'Sit here and I will speak to you in a few moments.' I came to him shortly afterwards and said: 'Young man, what is it?' I looked at him and expected to hear a tragic recital of great moral collapse, I I thought something had stricken his soul, I thought he had been

poisoned by deadly venom. He was trembling, his eyes were filled with tears, and I said to him: 'That is not going to help you, you must tell me straight out.' He said: 'O, there was no one I could come to but you, somehow I have thought you would understand and tell me what to do. The most horrible thing that could happen, I have just walked the streets of this city since early dawn waiting for this hour of church to begin to get here. I have had no breakfast and little sleep.' I said: 'Tell me what it is.' 'Doctor Bradley, at two o'clock this morning I heard a commotion in our home I arose and went to see what is was. They were carrying my mother, drunk, to her bed, and I looked at **my mother, DRUNK.** I am eighteen years old, something has happened to my soul, it was **my mother!** I want to know what to do!'

O, my friends, in the last analysis, better or worse, hold fast to the eternal things, and then when the better does come and we are eased up a bit in the cares, worries and finances, and all these questions have eased up a little bit, that we shall own our souls, they shall be inviolate, they shall know no depression, they shall know prosperity but only the relationship of goodness and of beauty and of truth and that will make life what life ought to be, a victorious and a beautiful thing."

CHURCH ANNOUNCEMENTS

The church will close for the summer recess on Sunday, June 9th, when Dr. Bradley will observe his 23rd anniversary as pastor of the church. His subject for that Sunday will be, "A Liberal in an Illiberal World." Let every friend and member be present. A cordial invitation is extended to all radio friends. ,

Memorial Sunday will be appropriately observed with a special program. Members of the G. A. R. the American Legion, The Spanish War Veterans, Veterans of Foreign Wars, etc., will attend in a body. Dr. Bradley will speak on "Profiteering Patriots."

Radio Sunday will be observed Sunday morning May 19th. On that date Dr. Bradley will observe the anniversary of 11 years on the air. Our church is the oldest west of Pittsburgh in the United States to continuously broadcast its services. All radio friends are invited to attend in person. It will be a great Sunday.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of April:

1—Address, Chicago Norske Club
2—Address, Hyde Park Forum
3—Address, Edgewater Beach Hotel
3—Address, Book Lecture, Peoples Church
4—Address, P.-T. A Proviso High School
5—Address, Book Lecture, Peoples Church
7—Two Sermons, Peoples Church
8—Address, Woman's Club Peoples Church
8—Board Meeting, Chicago Public Library Board
8—Board Meeting, Peoples Church
9—Address, Chicago Foundation of Literature
9—Address, Irving Park P.-T. A.
10—Book Lecture, Peoples Church
11—Address, National Convention IWLA
11—Trustees Dinner, IWLA.
12—Address, NBC Hook Up
12—Address, National Dinner, IWLA
13—Address, IWLA Convention
14—Two Sermons, Peoples Church
15—Sermon, Erlanger Theater
15—Sermon, Peoples Church

16—Sermon, Erlanger Theater
16—Sermon, Peoples Church
17—Sermon, Erlanger Theater
17—Sermon, Peoples Church
17—Board Meeting, Hamilton Club
18—Sermon, Peoples Church
18—Sermon, Erlanger Theater
19—Sermon, Erlanger Theater
19—Sermon, Peoples Church
21—Three Sermons, Peoples Church
22—Address, Congregational Ministers Union
23—Address, Chicago Woman's Club
23—Address, Chicago Foundation of Literature
24—Book Lecture, Peoples Church
26—Monticello, Indiana
27—Monticello, Indiana
28—Two Sermons, Peoples Church
29—Address, Temple Sholom Forum
30—Address, InterCity Rotary, Glenwood School

WEDDINGS

3—Irving C. Olsen and Ruth A. Simons
5—Deering H. Beane and Edythe L. Dixon
6—Paul Kitchen and Mildred Seigler
13—Harvey H. Corydon and Ellen Borchers
20—Carl Richard Embury and Verna P. Cole
22—Lewis H. Mahnke and Nellie Mae Riley
24—Marshall J. Sweeney and Ernal M. Vann
27—John Little and Opal L. Mitchell
30—Oscar C. Brown and Mary Lincoln

FUNERALS

3—Mrs. Herman Theise, Interment, Memorial Park
20—Mrs. Bert Aberdeen, Interment, Acacia Park
25—Mr. Matthew J. Riley, Interment, Boston, Mass.
30—Mrs. Cecil C. Erikson, Interment, Montrose.
30—Mr. Lester Bonsor, Interment, Graceland

THE WOMAN'S CLUB

The annual meeting of the Woman's Club was held April 8th, at the Copeland Hotel. The morning session convened at 10:00 o'clock with president, Mrs. J. J. Reynolds presiding. Officers and chairmen of departments and divisions and committee chairmen all read their annual reports. These were splendid and unusually interesting.

An excellent report from our auxiliary "The Junior Woman's Club" was sent in by the president, Miss Marguerite Sager, who could not be present, and was read by one of the Junior members.

After all reports had been read and accepted, the chairman of the nominating committee presented the slate for election of officers and board members. There were no opposing nominations made from the floor, therefore the nominating committees candidates were approved and voted upon by voice. The president then declared the following elected:

Mrs. W. F. Pape, President; Mrs. Garey, Vice President; Mrs. Barney, Recording Secretary; Mrs. Daley, Treasurer; Mrs. Mathews, Corresponding Secretary; Mrs. Hermsdorf, Mrs. Hinton, Mrs. Johnson, as members of the Board of Directors.

Mrs. Preston Bradley, Honorary President of the Club, made her annual address expressing appreciation for the splendid work done in spite of all obstacles during the past year; this was given in an intimate manner with personal remarks for each officer and chairman thanking them individually for their loyalty and interest. Closing her ad-

dress with very special laudatory expressions to Mrs. Reynolds who has held the office of president four times and always carried the responsibilities of her office with dignity, fairness and most beautiful friendliness and complete loyalty. It is a foregone conclusion that she will work with just as much interest as a "mere member' as she has in the president's chair. Always willing, gracious, kind. Her own character is an inspiration to all.

At the close of Mrs. Bradley's talk, Mrs. Lee, former vice-president, presented Mrs. Reynolds with a gift of remembrance and appreciation from the club. Upon opening the box Mrs. Reynolds found there a very beautiful bracelet. She was deeply touched. Mrs. Reynolds made a very lovely speech in handing over the gavel to the new president. Mrs. Pape responded in like manner.

Mrs. Pape is a very charming, gracious and capable woman and will make a place for herself in the work of the club and church and in the hearts of the members, this is assured.

In the beautiful dining room of the Copeland Hotel the members gathered for luncheon. During the early part of the luncheon, due to the generosity of the hotel management, the dinner trio rendered some exquisite music. On the program later the music chairman presented Walter Powell of radio fame, who sang a group of songs delighting his audience. He was accompanied at the piano by Mr. Robert Metzler. Dr. Bradley was the main speaker. He spoke with deep feeling and appreciation for the work and loyalty of the club; encouraging and congratulating the incoming officers. As usual his annual address was inspiring in his own incomparable way. The day closed with the feeling in common that it had been one of the most enjoyable annual meetings ever held by the club.

THE BEST REMAIN

By Douglas Malloch

A wind blew through my garden
And bended here and there
A plant that was not brave enough
A wintry wind to bear.
A weakened limb was broken
From off my cherry tree—
It was not strong enough to stand
The wind's adversity.

A wind blew through my garden
And left its wake and woe,
A branch that was not brave enough
To bear the weight of snow
But there was much remaining
No wind could break or bend;
And as it is with gardens, so
How often with a friend!

A wind blew through my garden
Brought poverty and shame,
And there were many in that hour
Who loved me just the same.
The wind that brought the winter
Brought trouble in its train,
But in the garden of my friends
None but the best remain.

THE MINISTRY OF A GARDEN

How inexpressibly, lovely, and significantly, meaningful is that inward urge which prompts us to plant a garden in the spring, and to tenderly nurture it with a sacred devotion! Indeed, it is a kind of holy ritual, a sublime ceremony when a strong man falls to his knees and plants a seed! More touching is it when with understanding maternal care a woman affectionately prepares a bed for frail little plants! How little we realize that the undefinable desire to make a garden, springs from a kinship with that Life of which we too are but little human plants! Neither the desire for food nor the demand for beauty are the basic motives of this behavior. Deeper than these is the urge to express what is noblest within us in some living

form. Who can say that this desire and the parental instinct are not one and the same, finding their expression in a love-child, be that child a garden or a baby! Surely, there is something about the tender care of flowers that saves us from a hard selfishness, a cruel cynicism, a blighting skepticism, the while it touches the slumbering beauty in our souls!

Does life seem futile, betime? Plant a garden! Has life lost its meaning? Plant a garden! Have you come to feel that you mean not anything to any one? Plant a garden! Do you doubt that beauty can redeem your soul? Plant a garden! And if circumstances dictate that your garden be no more than a box, still let it be for you a kind of canvass upon which you can project the unstilled hunger of beauty for your soul. For he that planteth a garden is a co-worker with God; he provideth a living altar where he may worship, and faces that he hath not seen shall bless him for the beauty he has brought into their lives!

Argow.

MOTHER

When God made the stars and the sunshine
The rain and the flowers and the trees,
He also created a Mother,
Because she was like unto these."

A PROGRAM FOR NON-RADICAL CHRISTIANS

The past few years many programs for social action have been issued, calling on Christians to support radical efforts for social, economic and political change. With some of the statements in some of the programs we cannot agree.

One calls for the establishment of a "classless society." The glimpses some of us have had of a classless society in Russia makes us dread the establishment of such a thing here. Another call for non-resistant pacifism. While some of us are opposed to wars of deliberate aggression, we cannot believe a nation should be denied the right of self-defense. Still another calls Christians to join the Socialist Party in an effort to promote the Christian way of life. Is Socialism the most adequate expression of essential Christianity?

If, now, some of us cannot accept these radical programs, what are the alternative objectives proposed by those who, for the want of a better name, might be called "non-radical Christians?" Here are six points:

1. Realizing we are living in a period of profound social change I pledge myself to keep an open mind, to welcome truth irrespective from whatever quarter it comes, and help America make whatever adjustments the situation forces.

2. Believing America's problems now and in the future can be solved only by individuals who possess both knowledge and unselfishness, I pledge my support to America's character-building agencies — particularly her churches and schools.

3. Accepting America's traditional ideal of freedom, opportunity, and impartial justice for everyone, I pledge myself to try to secure these things for every American, regardless of race, color, creed or economic position.

4. Believing that America's traditions are unalterably opposed to an omnipotent state and a regimented citizenry, I pledge myself to work for the proper balance between the power accorded the state and the power reserved for the individual.

5. Believing that American life will continue to be organized about the familiar institutions of private property and privately-directed enterprise, I pledge myself to accept and teach the principle that those who acquire wealth and power must use them

in such a way that they will be a help and not a hindrance to the community as a whole.

6. **Granting** that America has the right to defend her own territory, and promising my support to the Government in case this country is actually invaded, I pledge myself to try to keep the United States out of further wars on foreign soil.

—The Rev. Dr. James Gordon Gulkey.

DR. BRADLEY'S NEW BOOK "COURAGE FOR TODAY"

Our readers members and radio friends will be glad to know that our pastor's new book "Courage For Today" has been in the Best Seller lists since the week of its publication last September. Evidently the time was ripe for a book on Courage. It has broken all records in Chicago for a Chicago author. It has been on the Best Seller list a longer time in Chicago than any other book by a Chicagoan and with one exception has seen every book which was on the list when it was published leave the best seller class. The Wednesday evening that Dr. Bradley lectured on the book over 2100 people heard him in his own church. The book may be purchased in any book shop in the United States, or direct from the publisher (Bobbs Merrill Company, Indianapolis, Indiana.) It sells for $1.50. Autographed copies are available in the book and department stores in Chicago, who will be glad to take your mail order. Every discouraged, disheartened person will be helped by this book. Ask your bookseller. The book can be found in the Chicago Public Library and in all Rental libraries.

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address.

Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer perfect. Will you attend to this right now while it is in your mind? Thank you.

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